



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## RECENT BIBLICAL LITERATURE

*Alttestamentliche Studien Rudolf Kittel zum 60. Geburtstag dargebracht von* A. ALT, G. BEER, F. BÖHL, G. DALMAN, J. HERRMANN, G. HÖLSCHER, M. LÖHR, O. PROCKSCH, F. PUUKKO, W. ROTHSTEIN, E. SELLIN, W. STAERK, C. STEUERNAGEL, F. WILKE. (*Beiträge zur Wissenschaft vom Alten Testament*, herausgegeben von RUDOLF KITTEL, Heft 13.) Leipzig: J. C. HINRICHS'SCHE BUCHHANDLUNG, 1913. pp. 262.

AMONG the younger generation of Bible critics in Germany, Rudolf Kittel stands out as one of the foremost and most influential. He made himself conspicuous in every field of biblical research, but especially in textual criticism of the Old Testament. Having started with a reconstruction of the history of the Hebrews (*Geschichte der Hebräer*, 1888-92), he soon perceived that the primary need for biblical scholars everywhere was a new edition of the Hebrew Bible summarizing the results of century-old textual criticism. After years of painstaking labour such an edition was accomplished by a group of trustworthy scholars under his leadership, and though not every one would subscribe to all the emendations introduced in the foot-notes, still every student must feel indebted for this great service which considerably alleviates his burden and minimizes his labour. Kittel is also prominent as an exegete, having written excellent commentaries on Kings, Chronicles, and Psalms. But even more than in writing he exercised a great influence as teacher *ex cathedra*, having raised a group of gifted young scholars around him who pursued his method with the same gratifying results. It is these scholars who, in recognition of their master's splendid services, brought forth this admirable volume of essays, written in the strict scientific style of their teacher.

The collection opens with 'Israels Gaue unter Salomo' by Albrecht Alt. The author deals with the important geographical and topographical passage in 1 Kings 4, 7-19, discussing ver. 10, particularly the obscure Soko, which hitherto had been identified as *esh-Shuwēke* found both in the southern mountains and in the western hills of Judea. Showing the infeasibility of either of these identifications he proposes a third locality by that name, a village *Shuwēke*, situated on the western edge of the Samaritan mountains, overlooking from the north the entrance of the great valley of *Nāblus* into the plain of the coast. Its antiquity is attested from the well-known list of Palestinian cities conquered by Thutmosis III; from the list of high-priests in the Samaritan chronicle published by Neubauer, where Soko is named as the domicile of the last high-priest; and also from a crusader's document of the year 1253 where the place appears as Casale Socque.

The study of literary elements in the Bible, championed by Budde and Gunkel, is now very fascinating and quite fashionable. As an instance, G. Beer ('Zur israelitisch-jüdischen Briefliteratur') deals with epistolography among the Hebrews. He traces its origin in pre-exilic times, when it was largely shaped after Babylonian models; its development in post-exilic days, when the Persians were the predominant element; and, finally, its popularization in the Graeco-Roman period, when, alongside of the ordinary business letter, the learned epistle makes its appearance.

Franz Böhl contributes 'ברא, *bārā*, als Terminus der Welt-schöpfung im alttestamentlichen Sprachgebrauch', which is part of a contemplated work on the age and development of the Old Testament idea of creation. The author furnishes here a thorough and exhaustive study of the word *bārā*, its history and shades of meaning, its subjective and objective relations, and the *ex nihilo* implication.

G. Dalman discusses the species of flour in the Old Testament ('Die Mehlartern im Alten Testament'). He finds the current translation of קמח 'flour' and סלת 'fine flour' misleading, as this implies סלת to be thinner than קמח. As a matter of fact, after a comparison of talmudic and rabbinic passages on the

subject and a study of the process of flour production among the Beduins in Palestine, he arrives at the conclusion that the opposite holds true, viz. that סֹלֶת is really fine groats derived from the kernel of the wheat and therefore thicker than קֶמַח. Owing to its fatness, sweetness, and purity, it is the costliest kind of flour in the Orient and is used mostly for fancy cakes and tarts.

Johannes Herrmann, author of *Ezechielstudien*, offers an exhaustive study on the divine names in Ezekiel ('Die Gottesnamen im Ezechieltexte'). From statistical data he establishes the fact that the compound אֲדֹנֵי יְהוָה is used almost exclusively with the introductory formula כֹּה אָמַר א' י, the closing formula יְהוָה א' י, or in addressing the Almighty by name; while יְהוָה is used in all other cases. He also tries to justify this process from internal evidence. In the matter of numerous discrepancies in the Septuagint, he believes in the genuineness of the masoretic as against the Greek text. Incidentally he arrives at the conclusion that the Septuagint version of Ezekiel is by three different hands (1-27, 28-39, 40-48), in which he is supported by other Septuagint scholars.

Gustav Hölscher ('Zum Ursprung des israelitischen Prophetentums') puts up the query: Is prophecy in Israel of ancient Hebrew or Canaanite origin? He fails to find the ecstatic manifestation of prophecy in the desert, among the pre-Islamic Beduins, or among any other Semitic tribes, but is able to trace it to Syria and Asia Minor, whence he maintains the Semites borrowed it. He shows that pure Semitism was free from vaticination, while the heathen tribes of Asia Minor possessed it in a preponderating degree and transmitted it to the whole inhabited globe.

Max Löhr ('Beiträge zur Jesaiakritik') is one of those who pin their faith to the modern metrical theory, and for that purpose have recourse to all kinds of readings in the Septuagint and other versions. He tries to reconstruct Isaiah, ch. 17. 1-11; 28. 1-4, 7-13, 14-22, 23-29; 29. 1-7. But the reconstruction in this case spells destruction. Many violent emendations and excisions are committed in the name of the *Ḳinah* metre, the result being an academic Hebrew text having all the ear-marks

of European logic but lacking the characteristic fervour and charm of the great rhetorician.

O. Procksch ('Die letzten Worte Davids') champions the antiquity and originality of David's last words (2 Sam. 23. 1-7), which modern commentators are prone to set down as post-exilic on a par with Psalms. He leans towards the view of Klostermann and Gressmann, who consider it one of the oldest lyric poems in the Bible, dating back to the Davidic age. In his comments on the text the author introduces emendations, but these, while improving the metre, fail to improve the style.

A. F. Puukko ('Jeremias Stellung zum Deuteronomium') claims that Jeremiah's attitude to the Book of Deuteronomy was passive at first and then became decidedly antagonistic. This explains the otherwise strange phenomenon that, although already a prophet during the revival of King Josiah, he kept aloof from the movement, because concentration and regulation of the cult constituted a mere compromise hardly in agreement with his lofty principle of abandonment of the cult and the improvement of the heart.

J. Wilhelm Rothstein institutes a rhythmological investigation of David's dirges (2 Sam. 1. 19 ff. and 3. 33 f.). The result may be imagined when we consider that these rock-ribbed verses have to stand muster before the author who insists on forcing them into the Procrustean bed of an immutable 4 : 3 scheme. Whatever suits the scheme goes in, while the rest is discarded as spurious and ungenuine. Surely, Eduard Sievers has done a great service, but this is more than balanced by the harm and mischief of the ultra-radical critics of the masoretic text, who are bent upon destruction *per se*.

E. Sellin ('Das Zelt Jahwes') argues that the tent of the covenant (אהל מועד), though proved by Wellhausen to be unhistorical in the Priestly Code, still was an historical fact during the migration of the Jews in the wilderness, where it served as the place of God's revelation. Moreover, such a tent was found in Palestine in pre-Solomonic days, though not with the functions ascribed to it by P.

Willy Staerk, in 'Ein Hauptproblem der hebräischen Metrik', takes Rothstein to task for a law laid down in his *Grundzüge des hebräischen Rhythmus* (1909), to the effect that 'all verses of a lyric poem forming a unit in itself follow the same rhythmic scheme'. He insists, and rightfully so, that this principle opened the flood-gate of wilful emendation and arbitrary criticism of the masoretic text of the Bible, whole verses and passages being swept away because they do not fit this self-constituted scheme. He is of the opinion that mixed rather than uniform metres are the rule in early Hebrew lyrics, and to prove this he analyses a number of such compositions, both short and long. What results are mixed metres, even and uneven, in various orders (2:2, 2:3, 3:3, 3:4, &c.). This is sound criticism. 'The mountain will not go to Mahomet, let Mahomet go to the mountain.' Any metrical system that lays claim to recognition must be adapted to the text which it aims to elucidate, but never should the text be cut to fit a hypothetical metre.

The prophecy on Eli's progeny (1 Sam. 2. 27-36) is considered by modern critics an insertion by a deuteronomistic hand. Carl Steuernagel ('Die Weissagung über die Eliden'), through an anatomic (or shall I say atomic?) analysis fostered in the laboratories of Wellhausen, wants to prove that this passage lacks unity and hence is the product of several hands: vers. 27-34, with the exception of a few phrases due to a later editor, were composed in the eighth or the end of the ninth century, while 35-6 are deuteronomistic. Indeed, how is it possible that a passage of ten verses should belong to one man? Such is the destructive literary criticism of some scholars. How little the Occidental mind understands the literary proclivities of an Oriental people!

Fritz Wilke ('Das Skythenproblem im Jeremiabuch') subjects the Scythian problem to a new investigation. He argues with considerable learning that the enemy from the North cannot refer to the wild Scythians who, according to good historical authority (Herodotus is not reliable), just brushed through the coast of Palestine but never entered the mainland. Like his contemporaries, Zephaniah, Habakkuk, and Ezekiel, Jeremiah has in

mind the implacable Chaldeans who were to play such an important part in the shaping of the future destiny of the Jewish people. *πάντα ῥεῖ*. The scientific facts of to-day are the exploded fallacies of to-morrow. Is tradition going to be restored?

*Reden und Aufsätze*, von D. HERMANN GUNKEL. Göttingen: VANDENHOECK & RUPRECHT, 1913. pp. viii + 192.

These essays, dedicated to the Collegium Academicum of the University of Christiania for the bestowal of the degree of Doctor of Theology, have been collected from various German periodicals where they appeared during the last decade. Considering their excellent tenor and sterling value it is no small merit to have resuscitated them from the dusty heap of ephemeral and very often inaccessible magazines, where they escaped observation and even casual attention. The purpose of the author in presenting them in a permanent form was, as he tells us in the preface, to emphasize once more his constructionist attitude with regard to modern biblical criticism. As is known, the followers of Kuenen and Wellhausen endeavoured to outdo their masters in over-minute analysis and destructive criticism of the text of the Scriptures, establishing a radical school of Higher Criticism whose sole purpose was to multiply sources *ad infinitum* and thus accomplish the dehistoricization of the text. The fact that quite often they operated with tools that were more than questionable did not matter much to them, as long as they could tear down another brick from the ancient edifice. Naturally, every safe and sane student of the Bible revolted against this negative and destructive school of criticism, and its spokesmen came into disrepute. Gunkel, who belongs to the moderate wing of this school, is on the defensive trying to parry the attack. As one of the most brilliant Old Testament critics he knows how to mitigate the adverse judgement by declaring his disinterestedness

in his scientific research. His textual and comparative studies are not an end *per se*: the latter aim at a reconstruction of the history of religion, the former have as their object an understanding of the history of biblical literature. These two—*Religionsgeschichte* and *Literaturgeschichte*—go hand in hand and are complementary. Gunkel is their sponsor and he has endeavoured to build them upon a rational basis. Certainly such a policy, the author claims, is not destructive but exceedingly constructive.

The collection opens with an oration on Bernhard Stade, delivered on the occasion of the presentation of Stade's picture to the Theological Faculty at Giessen on May 8, 1908. Only a student of Stade who lived in the immediate propinquity of the master could offer such an intimate description and minute characterization of the man who stood at the threshold of a new era in biblical research and by sheer effort managed to become one of its most prominent leaders. Alongside of Wellhausen he began to reconstruct the history and religion of the people of Israel, and finally laid down his results in his *Geschichte des Volkes Israel* and *Biblische Theologie des Alten Testaments*. In contrast to the sage of Göttingen, his forte lay in synthesis rather than analysis, in collective pictures rather than individual delineations. Gunkel describes him as a great fighter willing to stake everything on the altar of his convictions, as a powerful polemist brooking no compromise, as a theologian who fails to see in science a deterrent to religion, as a patriot who sees an advancement of the State in the progress of the Church. Perhaps one of his greatest merits lay in the establishment of the *Zeitschrift für die Alttestamentliche Wissenschaft*, under whose banner rallied all the new forces and whose influence is still alive to-day, long after the demise of its eminent founder.

In 'Ziele und Methoden der Erklärung des Alten Testaments' Gunkel outlines the essence of biblical exegesis, its aim, and the means by which this aim is to be attained. It is an interesting essay and should be read by every neophyte who undertakes to write a commentary on the Bible. The requirements are severe, and the apparatus criticus grows to great proportions. Besides



textual criticism, a knowledge of political history and archaeology, a religious frame of mind, and many other requisites of like nature, one must bring along an aesthetic appreciation of the context and a power of discrimination between the various species, narrative and poetical, in Jewish literature. Only in this wise can one produce a meritorious and lasting piece of work. That Gunkel is not only preaching to others is evidenced from his eminently successful commentary on Genesis. In this age of comparative studies it is no longer enough to know the Hebrew text, we must compare it to contemporary literary documents among neighbouring nations. If our embryonic exegetes would only follow Gunkel's advice we would be spared many insipid and jejune commentaries.

One of Gunkel's greatest efforts was by way of advocating a new discipline in the study of the Old Testament, viz. a history of Israelitic literature, in the same sense that we understand a history of English or German literature. Among modern Old Testament scholars, Graf Baudissin was the first to point out the necessity for historians of Israelitic-Jewish literature to differentiate between various species and styles of writing (*Einleitung in die Bücher des Alten Testaments*). In this sense Budde (*Geschichte der alt-hebräischen Literatur*) endeavoured to determine the various literary strata in the Bible. But Gunkel made this the pivot of his manifold activities and endeavoured to expound it on more than one occasion. For a full statement, cp. his *Die Israelitische Literatur*. His essay 'Die Grundprobleme der israelitischen Literaturgeschichte' outlines the essentials of such a comprehensive history of literature. First comes a division into prose and poetry, then a subdivision of these headings, and within each category the material treated and the form of treatment have to be determined. Another important consideration is whether a certain section was in oral or written circulation, and whether it was anonymous or credited to an author. In the latter case we must find out the personal and other characteristics of the author. Finally, we must institute a comparison with related species in the literatures of foreign countries.

Gunkel offers some specimens of such an analysis in his essays on the Samson narrative (pp. 38 ff.), the Ruth idyl (pp. 65 ff.), and the Psalms (pp. 93 ff.). Closely related to the latter is 'Die Endhoffnung der Psalmisten', dealing with the eschatological element in Psalms.

'Ägyptische Parallelen zum Alten Testament' and 'Ägyptische Danklieder' seek to establish a basis for parallels in the two related literatures. It is interesting to note that in the field of comparative literature Gunkel is quite conservative. This is especially marked in his sceptic attitude to Jensen's sensational *Gilgamesch-Epos in der Weltliteratur* (pp. 149 ff.). He condemns it with all the emphasis at his command and with as trenchant a sarcasm as is within the boundaries of decorum. Like Eduard Meyer, he brands these excrescences of Pan-Babylonism as 'wild phantasies', since they are not based on a sound method of comparison. According to Gunkel, it is not enough to establish the degree of similarity between two events in order to prove their interdependence, but we must also determine the degree of dissimilarity between them, and then weigh the two degrees to see which is stronger. If Jensen would have applied such a test most of his phantastic theories would have been nipped in the bud. On the whole, Gunkel, the theologian and Hebraist, is very jealous of the irresponsible interference of Assyriologists and their meddling with the Bible. To judge the Old Testament, he maintains, one must know something more than cuneiform: one must have a deep insight into the various books in order to be able to gauge their mode of speech and thought.

'Die Oden Salomos' deals with certain literary and historical aspects of the newly discovered Odes of Solomon. The author finds that it is a product of the syncretistic-gnostic movement in the early days of Christianity (about 150). He offers a translation and literary analysis of odes 24, 42, 31, 39, 20, 29, 36, in order to show the general trend of thought manifested in them.

*The Culture of Ancient Israel.* By CARL HEINRICH CORNILL, Professor of Old Testament History in the University of Halle. Chicago: THE OPEN COURT PUBLISHING CO., 1914. pp. iv + 167 + 12 plates.

*Hebrew Types.* Studies in Hebrew Life and Thought. By the Rev. F. R. MONTGOMERY HITCHCOCK, M.A., D.D. London: FRANCIS GRIFFITHS, 1913. pp. 313.

It is not a new book by the gifted Old Testament scholar that the Open Court Publishing Co. presents to us, but rather a collection of independent essays that appeared at various times and on various occasions. The first, entitled 'Rise of the People of Israel', and translated by A. H. Gunlogsen, traces in sharp and bold outlines the origin and development of the people of Israel from Abraham to David, as related in the Octateuch, with the modifications, of course, of the doctrine of the Higher Critics. The second, with the caption 'Moses, the Founder of Monotheistic Religion', and rendered into English by Lydia G. Robinson, gives an excellent character-sketch of the great law-giver who shaped the destiny of Israel and gave them true and unalloyed monotheism. The third, headed 'The Education of Children in Ancient Israel' and translated by W. H. Carruth, offers a psychological insight into the pedagogical methods of the ancient Hebrew. The fourth, 'Music in the Old Testament' (translated by Lydia G. Robinson) is an interesting exposition of this popular and yet abstruse subject of the Bible. As further illustrations, twelve plates with musical instruments are added at the end of the book. The fifth and last essay, 'The Psalms in Universal Literature' (translated by W. H. Carruth), furnishes various reasons why the Psalms belong to mankind as a whole, constituting part and parcel of universal literature. In these essays, Cornill, the great textual scholar, appears as a popular writer on some intricate Old Testament subjects. His style is charming and his treatment unimpeachable. He is an adept in presenting old things in a new and interesting light, and with him one is sure to glean

some new information on subjects which were deemed heretofore well-nigh exhausted.

The Rev. Montgomery Hitchcock discusses the leading types of the Old Testament and their lessons to mankind. His treatment is subjective, coloured with a Christian pigment. Indeed, considering the extent of the moralizing element, the essays might be suspected as being a series of homilies and sermons such as are preached in churches for the guidance of the congregants. At least the style is homiletic. Nevertheless, the author considers it incumbent upon himself to give in the preface a brief exposition of the documentary theory of the Pentateuch and to combat its latter-day excrescences. He also takes a fling at the radical *Encyclopædia Biblica* and the Pan-Babylonian school of Winckler and Jensen. In treating of the Psalter he advocates the excision of the vindictive type of the psalms and also those of a purely local and temporary interest. Two discourses on the Ideal Servant and the Messianic Type have special application to Jesus of Nazareth.

*Herod's Temple, its New Testament Associations and its Actual Structure.* By W. SHAW CALDECOTT. London: CHARLES H. KELLY [1913]. pp. xv + 395.

*Outline Lecture on Herod's Temple of the New Testament.* By W. SHAW CALDECOTT. With Photograph of the Author's Model of the Temple. London: CHARLES H. KELLY [1913]. pp. 16.

*The Cherubim and the Throne.* By A. STACY WATSON. London: MORGAN & SCOTT, Ltd., 1913. pp. vi + 115.

Mr. Caldecott's volume on Herod's temple concludes the cycle on Jewish temples to which the author has devoted ten years of his life. Like its predecessors (*The Tabernacle, Solomon's Temple, The Second Temple in Jerusalem*) it deals not only with the structure but also with the history of the edifice. In fact

the latter occupies the first half of the book and almost overshadows the former, so that one cannot escape the suspicion that the New Testament associations overpowered the author's sense of orientation and architectural bearing. This suspicion is confirmed by a close examination, which shows the treatment to be subjective rather than objective. The point of view is Christian throughout and is emphasized beyond measure. What else can be said of a book which, having set out to give an exact description of Herod's temple, winds up with the cryptic statement that 'Jesus the Christ is at once Temple and Altar, Priest and Sacrifice'? Moreover, allusions are made here and there to 'pharisaic bigotry' and darts are hurled at the Rabbis of the Talmud. Very illuminating is the attitude of the author to the Mishna *Middoth* dealing with the measurements of the last temple: he impugns its accuracy and trustworthiness, yet draws upon it for his measurements. His main source is, of course, Josephus, who is very painstaking in his descriptions of Herod's temple. Where Josephus and *Middoth* conflict the author tries to force a compromise between the two, leaning all the time to the side of Josephus. In the reconstruction of this magnificent building Mr. Caldecott makes use of a threefold cubit. From a study of the metrology of the Bible he arrives at the conclusion that the biblical cubit had three distinct lengths, each having a specific application. He therefore gives to the Temple courts a cubit of a foot and a half; to the Temple buildings a cubit of a foot and a fifth; to the golden furniture of the Sanctuary a sacred cubit of nine-tenths of a foot. That this scheme is quite arbitrary need hardly be told. Our knowledge of the cubit is still uncertain. It is not impossible that it varied in length at different times and with different objects; but we still lack the means to determine it. No wonder his plan looks more like a square, while, from all accounts that have come down to us, we expect either a trapezium or trapezoid. Altogether the treatment lacks scientific precision. Thus Ezekiel's temple, considered by many scholars as a matter of prophetic imagination, is construed as a reality and often confused with the second or

Zerubbabel's temple. An appendix at the end of the book contains an English translation of the Mishna *Middoth* reprinted by permission of the Palestine Exploration Fund from the volume on Jerusalem. The translation is by Bishop Barclay, corrected by Dr. Chaplin from a comparison of various Hebrew texts. Mr. Caldecott introduces some insignificant variants, and also adds by way of notes extracts from the commentary of Rabbi Obadiah of Bertinoro. The Hebrew words reproduced in these notes are rarely correct. Of great assistance are the two large plans, one of Mount Moriah and another of Herod's Temple, inserted in a pocket of the cover.

The Outline Lecture is a *résumé* of the larger work, giving the most essential features of the great building and a few New Testament associations. The photograph, very well executed, is made from a model on view at the publisher's book saloon in London.

Mr. Watson's book on the Cherubim belongs to the realm of fancy. It is true the author makes an attempt to define this enigmatic word, but he loses himself in a labyrinth of mystical arguments and esoteric doctrines from which he is unable to extricate himself.

*An Introduction to the Old Testament*, chronologically arranged.

By HARLAN CREELMAN, Ph.D., D.D., Professor of Hebrew Language and Literature, Auburn Theological Seminary. With a foreword by FRANK KNIGHT SANDERS, Ph.D., D.D. New York: THE MACMILLAN COMPANY, 1917. pp. xxxiv + 383.

*The Old Testament*. By CHILPERIC EDWARDS. (The Inquirer's Library, No. 3.) London: WATTS & Co., 1913. pp. vi + 154.

*The Literature of the Old Testament*. By GEORGE FOOT MOORE, Harvard University (The Home University Library of Modern Knowledge). New York: HENRY HOLT & Co. [1913]. pp. 256.

*The Bible of To-day*. By the Rev. ALBAN BLAKISTON, M.A. Cambridge: at the UNIVERSITY PRESS, 1914. pp. xvi + 240.

*Biblisches Handbuch für höhere Lehranstalten.* Von H. HERKENNE, Dr. theol., Privatdozent an der Universität zu Bonn, und K. MASSIERER, Religions- und Oberlehrer am Städt. Lyzeum und Oberlyzeum zu Crefeld. Erster Teil: Bibelkunde und Biblische Texte. Bibelkunde bearbeitet von K. MASSIERER, Biblische Texte bearbeitet von Dr. H. HERKENNE. Bonn: Verlag von PETER HANSTEIN, 1914. pp. vii + 165.

*The Bible: its Origin and Authority.* By W. F. LOFTHOUSE, M.A. London: ROBERT CULLEY. pp. vi + 151.

*The Making of the Old Testament.* By WILLIAM F. LOFTHOUSE, M.A. (Manuals for Christian Thinkers). London: CHARLES H. KELLY [1915]. pp. 144.

*The Making of the Bible.* By SAMUEL M. VERNON. New York: THE ABINGDON PRESS [1916]. pp. 191.

*Bible Books Outlined.* By ARTHUR EMERSON HARRIS. An Analysis, Synopsis, and Diagram covering each book of the Bible. Vol. i: Old Testament. Philadelphia: THE JOHN C. WINSTON COMPANY [1916]. pp. 140.

Introductions to the Bible have become a fashion with biblical scholars. In some countries it is customary for every Old Testament professor to put out an introduction, whether he has something new to say or not. And yet it must be realized that the best has been done, and that it is very difficult to turn out something novel in this line. As a matter of fact, the larger number of introductions nowadays are simply modifications of their great predecessors, and cannot lay claim to originality and independent research. The only innovation that may be introduced lies in the direction of arrangement of material. And it is this matter of arrangement that constitutes the *raison d'être* of Professor Creelman's elaborate and comprehensive work. As the title indicates, it is arranged chronologically, and there is no gainsaying the usefulness of such an arrangement. It focusses the attention of the reader on the entire literary output of a certain period, and thus lends an air of finality to his judgement. It synchronizes and synthesizes various literary

species which by their nature are incorporated in different books, and so gives us a vivid impression of all the creative activity of the people of Israel at one time. This new scheme is handled with precision in the present work. The ground covered by the Old Testament is divided into different periods, and each period is subdivided into two parts. In the first the historical narratives relating to the period and the literature originating in it are treated; in the second the biblical material is given in chronological outline, supplemented by notes. Thus the prophetic and other species of literature receive their right historical setting, and the Old Testament, by means of the outlines furnished, may be read and studied in its chronological order. In point of literary criticism it leans pre-eminently on its illustrious predecessor, Driver's *Introduction to the Literature of the Old Testament*. It is this feature that makes the treatment sane and judicious, and recommends the book as a reliable aid to students of the English version of the Bible. An added merit is the terse yet explicit style by which the author was enabled to include so much information within so brief a compass. There are three appendices and four indices which will prove very useful for quick reference.

'The Inquirer's Library' is to consist of a series of handy and low-priced volumes dealing with the fundamental issues of religious controversy, such as theism, immortality, the Bible, morality, &c. The present volume on the Old Testament is interesting in more than one respect. In the first place, it contains a maximum of information within a minimum of space: in the twenty-nine chapters the author runs through the whole gamut of Bible subjects, treating them in a brief but rational way. In the second place, the treatment is quite admirable and up to date, which puts it above the level of a mere encyclopedia or Bible dictionary. To mention but a few headings, it deals with the Hebrew text, the composition and date of the Pentateuch, the Hebrew cosmogony and its parallels in Babylonian and Sumerian literature, the source of Semitic law, the religion of Israel, biblical and heathen chronology, historic romance,



popular fiction, wisdom literature, Hebrew philosophy, the poetry of hatred and love, the Hebrew canon, and others. As a novelty four chapters are devoted to the Elephantine papyri and the Jewish colony in Egypt, and these certainly make interesting reading, though their deductions are not always correct. Herein lies the weakness of the author: he out-Herods Herod in his radical attitude towards the Hebrew Scriptures, subscribing to every idiosyncrasy of irresponsible critics. In his judgements he follows blindly the protagonists of the Pan-Babylonian theory, while Black and Cheyney's *Encyclopedia Biblica* forms his *vade mecum*. Like these his predecessors he knows no moderation, and he can hardly hide a sneer whenever the veracity of a biblical statement is involved. Nothing else, I believe, condemns these captious critics more than their uncompromising attitude in trusting every other but the Hebrew records.

How different is Professor Moore's concise and authoritative treatment of the subject! His little volume is thorough and yet popular. Every statement of his is exact, for he knows how to winnow the wheat from the chaff. He presents the most essential points of the introductory science in a laconic and clear style, so as to make it evident even to a tyro in this field. The book is written for Christian readers, hence the ecclesiastical arrangement of Daniel with the Prophets. Another point of departure is the excision of Jonah from the Minor Prophets, and coupling it with Esther and Ruth as mere narratives or novelettes. Notes are dispensed with altogether. A short bibliography and an index add to the usefulness of the book.

Blakiston's volume constitutes a general introduction to the Scriptures as a whole, aiming to give a brief and succinct survey of the entire field of biblical study as a preliminary to special and detailed introductions. Its pivot is the reconciliation of the doctrine of inspiration with the new literary-historical criticism. This phase is treated in the first chapter, where the author endeavours to prove that inspiration applies only to the religious

and not the mythological and legendary elements of the Bible. The latter, therefore, are legitimately subject to a rationalistic analysis; nay, it is the Divine will and purpose that they should so be studied. As to the late dates assigned to some documents, that does not detract from their inspirational character and divine origin, for each successive editor who pieced the documents together was inspired through revelation to accomplish that act. Even the form of the documents was changed through the vicissitudes of time, but this too was done through inspiration. In a word, inspiration is responsible for everything, even for the final shaping of the canon, and, what is more remarkable, for the modern documentary hypothesis! For, if God did not want us to analyse the Bible He would not have endowed us with the reason to do it. *Sic eunt fata hominum!* The second chapter deals with the text, literature, and canon of the Old Testament. Every phase of these three subjects is indicated briefly but authoritatively and in a commendable style. The greatest space is allotted to the third chapter on the text, canon, and literature of the New Testament. The treatment here, particularly of the text, is more minute and circumstantial. The last chapter is given to the religious affinities of Judaism and Christianity, which in other words means the tracing of the development of the Nazarene creed out of the Judaic religion. This chapter is chiefly historical, dealing with the history and chronology of the Jews and the surrounding nations, Babylon, Egypt, Persia, and Greece, and closing with an appreciation of the indebtedness of Christianity to the Old Testament and to Judaic thought. At the end of each chapter there is a fairly comprehensive bibliography. There is also added, as an appendix, a table of the extant Hebrew, Jewish, and Christian literatures, chronologically arranged, up to about A. D. 180. It is a handy and useful volume, of good appearance, and of an excellent style.

Bible manuals are not rare in Germany, but the manual by Herkenne and Massierer is written for Catholic schools and colleges and from the Catholic standpoint. Its aim is to present all the information necessary to an understanding of the Scriptures

together with extracts from biblical texts, especially of the didactic and prophetic variety, barring those already found in current text-books. A subsequent aim is to give a brief exposition of Bible history which should serve as a practical preparation to advanced students and teachers of the Bible. The main task in such an undertaking is to crowd in as much information as possible within a limited space, and this the editors succeeded in doing. Within one hundred pages they offer an introduction to both the Old and New Testaments, a physical and political geography of the Holy Land, an archaeology, and other things pertaining thereto. Of course it is evident that this cannot be done except in bare outline and clear-cut definitions, and this is the method adopted here. Arguments are barred altogether, and results are formulated in laconic statements. As might have been expected, the editors shun modern biblical criticism and the documentary hypothesis of the Pentateuch, clinging to tradition and to the ecclesiastical teachings about inspiration. The new theories are alluded to, but only to be dismissed as wild and unfounded. The greater part of the book is devoted to Old Testament texts culled from various books and commented on briefly. The second volume should deal with biblical history and chronology.

Mr. Lofthouse in his volume on the Bible dwells more on the authority than the origin of the Scriptures, discussing the Bible as revelation and its logos as spirit. The Christian standpoint is over-emphasized. The opening chapter on the Bible and its names is instructive. Quite novel and interesting is the inclusion here of a comparison of the Bible with other sacred books of the East, like the Vedas and the Koran. The English versions receive special treatment, while all others are treated together.

Mr. Lofthouse's second volume on *The Making of the Old Testament* is a short and succinct account of the canon and textual history of the Old Testament, traced from the early days of the versions down to the age of the Massorites. The last

chapter on the Hagiographa deals also with the Apocrypha. The treatment is conservative and exact, closing with a most essential bibliography and index.

Mr. Vernon's book is a homily on the truth of Christian revelation rather than an impartial disquisition on the making of the Bible. The centre of gravity is the New Testament, the Old Testament receiving but scant and only casual attention. Both are handled *manu impropria*, and in anything but a judicious and dispassionate way. It is quite appropriate that he should wind up with a fiery discourse against critical studies of the Bible.

Mr. Harris's outlines of the Bible are the result of practical work in a Bible class, where one book was analysed and diagrammed each week. The method is good and commendable, particularly in Christian Bible classes for which alone it is intended. Its usefulness hinges mainly on the various diagrams, which are of great help in studies of this kind. The student gets at a glance the whole extent and 'import of a book. The diagrams are sometimes even very elaborate, and differ in form from one another. The present volume is to be followed by another on the New Testament.

*The Unsealed Book*, or How the Bible Came to Many Lands.

By W. MELVILLE HARRIS, M.A. London: The LONDON MISSIONARY SOCIETY [1915]. pp. 152.

*One Hundredth Annual Report of the American Bible Society*, 1916. Together with a list of auxiliary societies, their officers, and an appendix. New York: AMERICAN BIBLE SOCIETY, 1916. pp. 639.

Mr. Harris relates the story of the marvellous and phenomenal spread of the Scriptures in recent times. Since propagation was the result of translation, the author traces this process of translation from the earliest times till our own days. Only that, barring the Septuagint and Vulgate, he confines himself to English versions, whose origin he narrates in detail. He then comments on the efforts of the British and Foreign Bible Society and

kindred associations in their indefatigable crusade of Christianization in all parts of the world. Portraits of great Bible translators and facsimiles of some versions accompany the story which has, as an added feature, suggestive topics for discussion at the close of each chapter.

The one-hundredth annual report of the American Bible Society, under the headings Issues, Circulation, Translation, and Revision, records increased activity despite the abnormal and chaotic conditions produced by the World War. The greatest progress is recorded in China, a country so far unaffected by the great struggle. The total distribution of Bible copies during 1915 amounted to nearly eight million. It is interesting to note that in the one hundred years of its existence (1816-1916) the Society disposed of 117,687,591 volumes in all the parts of the habitable globe. But the distribution of Bibles does not constitute a criterion for conversions, as the managers seem to think. Some buy a Bible because that is the only way to get rid of the missionary; others get it in order to resell it and make some profit on it. There are numerous cases in the Report of Bibles being burned by Catholic priests after their distribution. Despite all this, the untiring zeal of the Society must be admired. The full story of this effort is related vividly by Henry Otis Dwight in *The Centennial History of the American Bible Society* (New York, 1916).

*Gains to the Bible from Modern Criticism*, and other Essays. By J. FREDERICK SMITH, P. H. WICKSTEED, G. C. FIELD, W. MORITZ WESTON, S. H. MELLONE, WILLIAM WOODING, C. GORDON AMES, ALEX. WEBSTER. London: BRITISH AND FOREIGN UNITARIAN ASSOCIATION, 1913. pp. vi + 314.

*Suggested Explanations of some supposed Bible Inaccuracies*. By GEORGE WILLIAMS, an Honorary Secretary of the Open-Air Mission for Ireland. London: HEADLEY BROTHERS, [1913]. pp. 76.

*The Truthfulness of the Scriptures.* With a comprehensive notice of recent controversies on the subject. By the Rev. GAVIN CARLYLE, M.A. London: ELLIOT STOCK, 1913. pp. xi + 128.

*The Old Testament and Modern Criticism.* Six Lectures preached before the University of Dublin in the Chapel of Trinity College by Rev. ANDREW CRAIG ROBINSON, M.A. (Donnellan Lectures, 1912-13). London: LUZAC & Co., 1913. pp. 76.

*Some Mistakes of the Higher Critics.* By S. B. MACY. With seven illustrations and map. London: H. R. ALLENSON, [1913]. pp. 110.

The ten essays comprising the neat little volume *Gains to the Bible from Modern Criticism* had been issued separately in the Unitarian Penny Library, but now they appear in a permanent book form. As might be expected, they represent the point of view of modern Unitarians in dealing with Bible criticism and religious questions generally. The first two ('Gains to the Bible from Modern Criticism' by J. Frederick Smith, and 'Old and New Views of the Old Testament' by Philip H. Wicksteed) endorse the results of the Higher Critics, and show the preponderance of advantage over disadvantage gained through them. 'The Doctrine of the Trinity in Recent Apologetic' by G. C. Field argues against the recent conception of Trinity on a philosophic basis. The Rev. Alex. Webster deals with 'The Unitarian Movement in Scotland: its Justification', 'The Religious Message of Robert Burns', and 'Robert Louis Stevenson and Henry Drummond'. From these it appears that the path of Unitarianism in Scotland, where Calvinistic dogmatism is strongly entrenched, is not altogether smooth. W. Moritz Weston relates why he ceased to be a Roman Catholic, and finally became a Unitarian. The other essays—'The Revelation of the Father' by Sydney H. Mellone, 'Religious Changes that I have seen' by William Wooding, and 'God's Part and Ours' by C. Gordon Ames—are likewise concerned with various aspects of Unitarianism.

Mr. Williams's attitude is based on Catholic tradition, according to which the Bible was inspired by God, and hence every jot and

tittle in it is immaculate and faultless. All seeming errors have satisfactory solutions, but in many cases human infirmity hinders a recognition of them. To prove this assertion he presents a number of such solutions in both the Old and New Testaments, which are really forced harmonizations of apparent contradictions, and take us back to the primitive state of exegesis in the days of the Church Fathers. Such explanations may be accepted *sine dubio* by pious and unruffled minds, but they fail to convince unbiased and independent intellects. It ought to become clear even to Catholics that the best way to demolish Higher Criticism is by meeting it on its own ground and combating it with its own weapons. This would, of course, require Herculean efforts, but it must be done sooner or later, if the conservative creed is to assert itself side by side with the radical hypothesis.

Mr. Carlyle likewise, in the name of faith, attacks the rationalistic school of Bible exegesis which, in his estimation, aims to undermine historical Christianity. He is particularly severe with German critics and their iconoclastic methods which produced that *enfant terrible*—Higher Criticism. However, his argument is purely sentimental and shallow, despite the fact that he adduces the testimony of the late Lord Kelvin as to the existence of a supernatural, divine power. The fact is that this point has never been questioned by any of the higher critics, whose sole concern is the literary and historical aspect of the Scriptures. Mere fulminations fail to meet the issue which is based on facts, and verbosity will not take the wind out of the sails of an intelligent opponent. It is futile to quote the opinion of missionaries against the verisimilitudes of philologists and historians of high repute, and it is certainly presumptuous to pin one's faith exclusively to Canon Girdlestone's *Foundations of the Bible* and *Studies in Old Testament Criticism*. As the matter stands the shafts fail to hit, and the arguments against evolution and the documentary theory do not carry.

Mr. Robinson is another champion of the conservative cause, fighting valiantly *pro aris et focis*. He enters the lists against

the modern school of Bible criticism in general, and in particular against the Graf-Wellhausen theory. He launches philippics and diatribes against Driver and his confrères who helped to propagate the heresy of post-exilic authorship of the Bible. His arguments and refutations are drawn largely from Assyrian-Babylonian records which have become familiar to us of late. Lecture I deals with certain features of the Pentateuch; II with the Mosaic Ritual; III and IV with the Book of Isaiah; V and VI with the Book of Daniel. Nineteen illustrations accompany the text, which ends with an invocation to Jesus.

Miss Macy's little volume was written to show 'that the Bible is not a book of legends, which is out of date in these enlightened days; but that it is a Book of Truth, the historical value of which time is making more and more clear'. Unfortunately the author sounds the asseverative rather than the argumentative note, which in the small compass of the book may be pardonable. But these assertions are sometimes baseless and ridiculous, as when, in the part dealing with the New Testament, she still clings to the spurious and interpolated statement of Josephus (*Antiquities*, xviii, 3, § 3) in order to prove the existence of Jesus.

*Miniatur-Bibel.* Die ganze heilige Schrift. Nach dem Urtext und mit Berücksichtigung der besten Uebersetzungen herausgegeben von FRANZ EUGEN SCHLACHTER. Dreizehnte Auflage neu bearbeitet von K. LINDER und E. KAPPELER. Bonn a. Rh.: JOHANNES SCHERGENS, 1913. pp. xi + 733.

*The Holy Bible*, containing the Old and New Testaments translated out of the original tongues, and with the former translations diligently compared and revised. The text conformable to that of the edition of 1611, commonly known as the Authorized or King James's version (HOLMAN PRONOUNCING EDITION). Philadelphia: A. J. HOLMAN CO., [1914]. pp. 1264 + 32 + 53 + 109 + 94 + 4.

*The Emphasised Bible.* A New Translation designed to set forth the exact meaning, the proper terminology, and the graphic



style of the sacred originals ; arranged to show at a glance narrative, speech, parallelism, and logical analysis, also to enable the student readily to distinguish the several divine names ; and emphasised throughout after the idioms of the Hebrew and Greek tongues. With expository introduction, select references, and appendices of notes. By JOSEPH BRYANT ROTHERHAM. Cincinnati: THE STANDARD PUBLISHING COMPANY, [1916]. pp. 920 [Old Testament only].

*The Holy Bible, containing the Old and New Testaments.* Authorized Version. With a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, chronology, and index. To which are added helps at hard places, explanations of seeming discrepancies, and a new system of paragraphs. Edited by Rev. C. I. SCOFIELD, D.D. New and improved edition. New York: OXFORD UNIVERSITY PRESS, American Branch, 1917. pp. vi + 1370.

Schlachter's translation of the Scriptures appeared first in 1905, and since then has experienced thirteen editions. Its popularity is due to its miniature size, which does not infringe upon the clearness of the type: the latter is quite small yet distinct, and, owing to the India paper, far from overtaxing the eye. The translation, while made from the Hebrew original, is accommodated to the German idiom. The text is continuous, except where the subject changes. Space is also gained through the use of the modern economizing orthography. The new edition differs from the older ones in that it bears titles at the head of each chapter. A few explanatory notes are appended at the end.

In the Holman Pronouncing Bible every proper name is syllabified and accented, and the letters which have variable sounds are diacritically marked according to the best modern standards of pronunciation. This comprehensive volume is attractive through clearness of page, admirable type-setting (which is the work of the famous Riverside Press), and a balanced

arrangement of references. At the close there is a 'Treasury of Biblical Information' arranged by the Rev. F. N. Peloubet, D.D., containing a chronology, an enumeration of the English versions of the Bible, weights and measures, Jewish coins, and many other useful things. Then follows 'Oriental Lights', 'Illuminating Bible Texts and Bible Truths', by means of a vast array of pictures and illustrations that really illustrate, with descriptions and explanations of Oriental objects, of Bible manners and customs and everyday life in Palestine, and of the recent discoveries in Babylonia and Egypt which have shed a new light on the Old Testament. This is followed by a comparative concordance and four thousand questions and answers on the Old and New Testaments, intended to open up the Scriptures for the use of students and Sunday-school teachers.

The Emphasised Bible is a reprint of the 1897 edition. The version of the Old Testament, with which we are concerned here, was adjusted to the late Dr. Ginsburg's massoretico-critical text. Emphasis was secured in various ways, such as varying indentations of the lines, varieties of type, increased size of the page, distinct signs, but above everything else, through diction accommodated as closely as possible to the Hebrew original. The notes call attention to Massoretic variants, and also to variants in versions and commentaries. While following the Hebrew diction the translator retains the ecclesiastical order of the books. The apocrypha are eliminated, but get a special note at the end.

The Scofield Reference Bible, which was published first in 1909, and was distinguished by a new system of connected topical references and other improvements of a marked character (like analytical summaries, expository notes, clear-cut definitions, and division into paragraphs), lies now before us in a new and improved edition. A decided improvement are the chronological data on the top of each page. Another addition is a Panoramic View of the whole Bible to show the unity of the book. But the improvements are not only on the literary but also on the

mechanical side. The page is more distinct, Arabic numerals are substituted for Roman, and the whole appearance of the book is much neater. There are fifteen maps at the end of the book as a geographical guide.

*Old Testament Legends.* Being stories out of some of the less-known apocryphal books of the Old Testament. By M. R. JAMES, Litt.D., Provost of King's College, Cambridge. With ten illustrations by H. J. FORD. London: LONGMANS, GREEN & CO., 1913. pp. xxv + 157.

*Readings from the Old Testament.* Selections from the English Bible for reading in home and school and for supplementary work in the class-room in reading and English. Arranged and edited by LOUISE EMERY TUCKER, M.A. New York: STURGIS & WALTON COMPANY, 1913. pp. vi + 260.

*Through the Bible Day by Day.* A Devotional Commentary. By Rev. F. B. MEYER, B.A. Arranged for Daily Reading with Introduction, Outline and Review Questions for each Book. By JAMES MCCONAUGHY, Managing Editor American Sunday-School Union. Illustrated from Paintings by Leading Modern Artists. Volume I: Genesis to Joshua. Philadelphia: AMERICAN SUNDAY-SCHOOL UNION, [1914]. pp. 218.

The legends, told in a simple narrative style, are gripping in interest. The first two stories from the *Book of Adam and Eve* deal with the adventures of Adam and Eve after their expulsion from the Garden of Eden. The third gives some phantastic experiences of Abraham as related in the *Apocalypse* and *Testament of Abraham*. Then follows a delightful narrative about the romantic exploits of Aseneth and Joseph, derived from the Greek *History of Aseneth*. The story about Job is taken from the *Testament of Job*. The exploits of Solomon and the Demons come from the *Testament of Solomon*. *The Rest of the Words of Baruch* deals with Ebedmelech the Ethiopian and the death of Jeremiah. The well-known Ahikar legend winds up the collection. The drawings by Mr. Ford are well executed, and serve to illuminate the text in a high degree.

The object of the Readings is to furnish to the children 'an insight into the myriad beauties of the Book of Books'. This is done by selecting from the great mass of the biblical text such stories, poems, nature descriptions, character studies, &c., as are apt most strongly to appeal to the young imaginative mind. The text used is that of the Revised Version, except in Psalms and other poetical portions where the verse arrangement of the Modern Readers' Bible (edited by Prof. Richard G. Moulton) is adopted. A further object of the book is to promote the study of simple yet forceful English among the young generation, and hence the author advises to use this volume in connexion with *The Old Testament Phrase Book*.

Mr. Meyer's homiletic commentary is arranged in small portions for daily reading in consecutive order. Points of merely scholarly interest are omitted. There are frequent references to other parts of the Scriptures, especially from the Old to the New Testament. When completed for the whole Bible this will form a good little text-book for Christian homes as well as Christian Sunday-schools.

*The Books of the Pentateuch. Their Origin, Contents, and Significance.* By FREDERICK CARL EISELEN, Professor of Old Testament Interpretation in Garrett Biblical Institute (Biblical Introduction Series). New York: THE METHODIST BOOK CONCERN, [1916]. pp. 351.

*Worte Mosis.* Herausgegeben von Dr. HUGO BERGMANN. (*Die Weisheit der Völker.*) Minden i. W.: I. C. C. BRUNS, [1913]. pp. vi+234.

Though Bible introductions abound, there is need for just such a volume as Professor Eiselen offers here. Its *raison d'être* lies in the fact that it constitutes a special introduction to the Pentateuch, comprehensive and scholarly, and yet written in a popular language and style, so as to satisfy the average student of the Bible. Of course, originality is not claimed, and the only novel features are the mode of treatment and arrangement of

material. Naturally, the author clings to the documentary hypothesis, but he is fair enough to state in great detail also the traditional view, to which he devotes four full chapters. It is this feature that is bound to enhance the value of the book, especially in the face of the one-sidedness of many other introductions. Furthermore, the argument is clear and moderate, couched in ordinary terms, and not overburdened with irrelevant material. Some might have wished a little more thoroughness in the style of Holzinger's *Einleitung in den Hexateuch*, but, as the author emphasizes, he is writing for students and not for scholars. That the book is up-to-date and abreast with the latest currents in Bible criticism is manifested by the fact that it takes cognizance of the new school of textual critics headed by Dahse, Eerdmans, Wiener, and Troelstra. This and other interesting features, such as a history of Old Testament Introduction at the beginning and the historical and religious value of the Pentateuch at the end, make this a useful manual for colleges and seminaries. In conclusion, it might be stated that this is the first in a series of four volumes introductory to the Old Testament. The second will deal with the Prophets, the third with the Writings (Kethubim), and the fourth with the formation of the Old Testament Canon, the condition and transmission of the Hebrew text, the place of the Old Testament in the light of modern criticism, &c.

Dr. Bergmann's book is literary rather than critical. Its object is to exhibit Moses not merely as a law-giver but also as a man of great words and wise sayings. An introduction depicts first the life of Moses, then the various theories about the Pentateuch. The 'Words of Moses' are well-chosen excerpts from the five books, both poetical and narrative. Curiously enough, the editor includes here the nineteenth psalm ascribed to Moses. His reason is given in the introduction: it is not what Moses actually said or did that counts, but what people think he said or did, as Ahad Haam, in his profound essay on Moses, puts it: an archaeological truth does not necessarily mean an historical truth. The book is well printed, and has a neat appearance. A photographic reproduction of Michelangelo's

Moses adorns the frontispiece. An appendix contains a bibliography, and this is followed by an index.

*Genesis.* Übersetzt und erklärt von P. CESLAUS DIER, O.P., Magister der Theologie. Paderborn: Druck und Verlag von FERDINAND SCHÖNINGH, 1914. pp. iii + 386.

*Israel's Account of the Beginnings*, contained in Genesis i-xi. By WALTER M. PATTON, Ph.D., D.D., Professor of Biblical Literature and History of Religion in Carleton College, Northfield, Minn. Boston: THE PILGRIM PRESS, [1916]. pp. xii + 182.

*The First Chapter of Genesis as the Rock Foundation for Science and Religion.* By ALBERT L. GRIDLEY, A.M. Boston: RICHARD G. BADGER (The Gorham Press), [1913]. pp. 216.

There is an insuperable hiatus between Dier's work and, for instance, Gunkel's vast and erudite commentary on Genesis. Yet it is above the ordinary level, and even smacks of modernism and progressivism. *E pur si muove*. Though bearing the imprimatur of the Catholic authorities, it lays the original Hebrew as the basis for comment instead of the Greek of the Septuagint or the Latin of the Vulgate. The author, it is true, is compelled to offer an apology for this breach of august Catholic tradition, and to state distinctly that his departure should not be construed as an infringement of the Tridentine decree. Be this as it may, his departure is certainly in the right direction. Moreover, he adopts the documentary hypothesis of the Higher Critics, until recently tabooed among Catholic commentators, emphasizing all the while that by doing this he does not depart from the teachings of the Catholic Church. Indeed, while recognizing various sources in Genesis, he still clings to the decision of the Bible Commission of June 27, 1906, according to which the Pentateuch was composed by Moses. To the conservative mind, it seems, there is no palpable incongruity in this apparent contradiction. The days are gone when the documentary theory was looked upon as destructive and undermining the faith. More and more the view asserts itself that a moderate criticism not only does not harm

but even helps religion in its historical perspective. Of course, there is a limit to criticism, and extremes are dangerous. The Church, and for that matter the Synagogue, will never brook the exaggerated views and sensational deductions of the Pan-Babylonians, whose cyclopean learning, to borrow a phrase from Kant, lacks one eye. The comments add nothing new and original. They are based chiefly on Catholic authorities and, in a subsidiary degree, on other sources. The Church Fathers, as might have been expected, are quoted *in extenso*. Gunkel and his congeners are referred to here and there, but mostly for refutation. Unfortunately, the author does not operate with the proper tools, and in the end he fails to bend the bow of Ulysses. It is also unfortunate that the Hebrew quotations teem with mistakes, both consonantal and vocal, and evince utter carelessness on the part of the author. What is the use of basing a commentary on the Hebrew original and then presenting this Hebrew in a disfigured and distorted shape?

Dr. Patton's volume is an instance of specialization, or rather atomization, applied to the science of exegesis. The problem of Genesis, owing to literary criticism and comparative research, has grown to such vast proportions (comp. the voluminous commentary by Gunkel) that it becomes necessary to break the book up into parts and treat each section separately. This process has its merits, not the least of which is the encouragement given to the bewildered student to grasp one thing at a time. Undoubtedly this was the motive that prompted Professor Patton to deal only with a small section of Genesis, especially since the volume was expressly written for college students. As a text-book for schools and colleges it is well planned and properly arranged. Instead of a literal translation a paraphrase of the text has been used, and free comment on the story has been employed to draw out the implications of the writer's narrative. In the notes at the end of each chapter literary and textual matters are treated more minutely. The manner of treatment is literary-historical, and conforms strictly to modern biblical criticism. The priestly writer's story and the Jahwist's account are given separate con-

sideration. The introduction deals with general matters pertaining to Genesis, such as sources, character of the history, epochs of the history, the world of Israel, the land of Israel, and, last but not least, the literary character of the Hexateuch. Towards the end there is a summary of the teachings of Genesis i-xi. An appendix contains the Babylonian Epic of Creation and the Babylonian Deluge Myth. Not the least of its merits is the fact that it is well indexed. All in all it is an admirable little volume for schools and colleges, though, as the author modestly admits, originality has been no part of the essential aim. It is to be hoped that the author will soon be able to publish other instalments of this series.

Mr. Gridley confines himself to the story of creation in the first chapter of Genesis. The title hardly expresses the primary aim and purpose of the book. The author, it is true, states in the foreword that his object is to point out the reconciliation and harmonization of religion and science, but back of all this is his desire to attack the bogey of Higher Criticism and to reaffirm the divine inspiration of the Scriptures. Indeed, his demonstration concerning the agreement of Genesis i with modern science occupies only the minor part of the book, while the greater part is devoted to commonplace arguments about the fall of man, redemption, salvation, and similar articles of Christian theology. The first four chapters constitute a well-meant attempt to prove the biblical cosmogony to be in harmony with all the advances in astronomical science for the last hundred years; also that the biogenesis in the Bible absolutely corresponds with the records in the rocks or the geological strata. But, while operating with scientific terminology, the treatment is not strictly scientific and exact. Authorities are quoted *in extenso*, but *sine loco*, and altogether the scientific element is overshadowed by the theological, which fills up the rest of the book. The pith of the argument is contained in 'The Bible as an Authority to be Obeyed' and 'The Reasonableness of the Christian's Faith'. The author also gives his own experience of God's presence and guidance.



*The Divine Names in Genesis.* By the Rev. JOHN SKINNER, M.A., D.D., Professor of Old Testament Exegesis, Westminster College, Cambridge. London: HODDER & STOUGHTON, [1914]. pp. viii + 303.

Dahse's bold challenge to the Higher Critics in his *Textkritische Materialien zur Hexateuchfrage* (1912) was answered variously by many critics, among them Sellin, Gressmann, and König, but by none so forcibly and clearly as by Professor Skinner in the present volume, which is the outgrowth of a series of articles in the *Expositor* for 1913. It should be prefaced that the contention is between the higher or literary and lower or textual criticism of the Pentateuch. The former's champions are legion, the latter's a mere handful, struggling to gain ground. But though their progress is very slow, nevertheless they are forging ahead little by little: from the timid attempts of Klostermann and Lepsius to the definite *pronunciamiento* of Dahse and Wiener there is quite a hiatus. Their position, in a nutshell, is that the documentary hypothesis, presumably based on the classification of divine names, is groundless and untenable because it hinges on the assumption that the theophorus names in the Pentateuch had been preserved in their original form, an assumption which is not borne out by a careful study and investigation of these names. The degree of corruption in the *textus receptus* of the Hebrew Scriptures is, according to them, much greater than is generally supposed, and hence this text cannot be used as a criterion for the division of sources. It will be seen from this that their advantage increases with the diminution of trustworthiness in the Masoretic text, and hence Dahse goes to great lengths in searching for discrepancies between the divine names in the Hebrew original and their equivalents in the various recensions and versions.

Skinner, in his refutation, maintains that (1) the documentary theory is based on many other criteria besides that of the divine names, and it is only when taken together that they furnish us Ariadne's thread leading through the labyrinth and the *mixtum compositum* of the Hexateuch; (2) generally speaking, the

Masoretic text, with all its shortcomings and acknowledged discrepancies, is more reliable and trustworthy than any version or translation, the hoary Septuagint included; (3) before we undertake to compare the Masoretic text with that of the Septuagint, the latter ought to be established beyond any reasonable doubt, which is not the case at the present time. To prove these assertions the author discusses minutely the fundamental passage in Exod. 6. 2, 3; the problem of the priestly code; the various recensions of the Septuagint; the Hebrew text and its Samaritan counterpart; other ancient versions, and the limits of textual uncertainty. His deductions are crystallized in the following highly interesting passage which, because of its intrinsic value and important bearing on the Masoretic text, deserves to be quoted in full (p. 165 f.):

‘On general grounds, the MT has substantial claims to be preferred to a variant of the LXX in all doubtful cases. (a) The MT is the result of successive transcriptions in one and the same language; the LXX is a translation from one language into another. It is not denied that a version may represent a purer text than a recension in the original language; but in the absence of proof that this is the case, the presumption is all in favour of the original, because it is not subject to the uncertainty which inevitably attends the mental process of translation; especially when, as is abundantly clear in the case of the LXX, word-for-word translation was not aimed at. (b) The MT is the lineal descendant of the official Palestinian recension of the OT; the LXX represents at best an Alexandrian recension whose text was certainly not transmitted with the same scrupulous fidelity as that of Palestine. For (c) as regards the divine names, the Samaritan Pentateuch shows that the Palestinian text has undergone practically no change from a time prior to (or at all events not much later than) the separation of the Palestinian and Egyptian recensions. The LXX text, on the contrary, has been in a state of perpetual flux as far back as its history can be traced. It makes no difference whether this be due to accident or (as Dahse has tried to show) to deliberate revision; on either view the fact

remains that the names of God have been handled with a freedom which was not allowed to Jewish scribes. (*d*) While the LXX contains particular readings which are shown by internal evidence to be superior to the Hebrew, yet an examination of its general text proves that on the whole it is inferior to the Masoretic Hebrew. I do not think that this will be disputed by any competent Old Testament scholar. The MT is often emended from the LXX, but practically never except for some superiority, real or supposed, attaching to the reading presupposed by LXX in particular cases. (*e*) The liability to error is far greater in Greek than in Hebrew. In the original text we have the distinction, not easily overlooked, between a proper name יהוה and a generic name אלהים. In Greek we have only the difference of two appellatives κύριος and θεός (often contracted in MSS. to κς and θς), a difference without much significance to a Greek-speaking writer, and therefore apt to be effaced through the natural predilection for θεός.

Skinner devotes a special chapter to Dahse's quasi-constructive Pericope hypothesis showing it to be artificial and groundless. In this he is probably right. A Synagogue lectionary with the arbitrary characteristics and peculiar features painted by Dahse could hardly ever have existed in practice. Moreover, Dahse's process of reconstruction, assuming one or two prophetic redactors, a liturgical editor, and then again a theological editor, is hardly an improvement on the multiple Js, Es, Ds, and Ps of the documentary theory. The truth of the matter is that the textual critics are going to extremes on a par with the higher critics. Or else what is the meaning of Professor Schlögl of Vienna in proposing to change every Jahwe in Genesis to Elohim? (*Expository Times* for September, 1909). On the other hand, whatever strength Dahse has lies on the negative or destructive side, in his attempt to impugn the Masoretic text by pointing out some discrepancies between it and the Septuagint. Here Skinner does not always meet him squarely, and as a result his argument fails to convince. Skinner's weakness is also shown in other respects, though very rarely. It is certainly inconsistent

to argue against Dahse's manner of construing the divine names as the sole arbiters of the documentary hypothesis, and at the same time to believe that Symmachus's translation of the Bible is only a revision of that of Aquila, simply because the two agree in the rendering of divine names in Genesis (p. 153, note). This is the more strange since Skinner knows very well that of these minor translations we possess only a few fragments, hardly enough to judge by in such an important matter.

It must be admitted, however, that Skinner is an able fencer, though he fails to demolish his opponent completely. He certainly does not effect a *reductio ad absurdum*, which he would have liked to do. Like a sensible man he realizes that there is a modicum of truth also on the other side, but its real size cannot yet be gauged. Hence his moderation and studied attempt at fairness. It is certainly a credit to the author to have preserved a calm and unimpassioned attitude throughout the book, especially in the face of the somewhat provocative demeanour of his opponents. Not less in his favour are his lucidity of argument and fluidity of diction, which are rarely matched among his opponents. It seems that Skinner has inherited that crystalline and transparent style for which Driver was so beloved and to which few scholars ever attain. To popularize such an abstruse and adumbrated subject as Pentateuchal criticism is an art with which few are gifted. But this is what Skinner has accomplished. Under his magic pen the obscure becomes illuminated and the enigmatic solved, with the result that the volume, in spite of the intricacy and elusiveness of the subject, forms agreeable reading.

*The Beacon Lights of Prophecy.* An Interpretation of Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah. By ALBERT C. KNUDSON, Professor in Boston University School of Theology. New York: EATON & MAINS, [1914]. pp. xii + 281.

*The Second Book of Kings.* By G. H. BOX, M.A., Lecturer in Rabbinical Hebrew, King's College, London (The Revised

Version edited for the Use of Schools). Cambridge: at the UNIVERSITY PRESS, 1914. pp. xv + 157.

*The Book of Jonah.* A Study of Biblical Purpose and Method. By the Rev. T. H. DODSON, M.A., Rector of Wootton, Northampton, and Canon of Lincoln. London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1916. pp. 84.

*Patience.* An Alliterative Version of *Jonah* by the Poet of *Pearl*. (*Select Early English Poems.* Edited by Prof. I. GOLLANCZ, Litt.D., F.B.A., King's College, London; Honorary Director of the Early English Text Society.) London: HUMPHREY MILFORD (OXFORD UNIVERSITY PRESS), 1913. [41 leaves and 3 plates.]

*The Man among the Myrtles.* A Study in Zechariah's Visions. By the Editor (The Short Course Series edited by Rev. JOHN ADAMS, B.D.). New York: CHARLES SCRIBNER'S SONS, 1913. pp. viii + 142.

*The Divine Drama of Job.* By CHARLES F. AKED, D.D. (The Short Course Series edited by Rev. JOHN ADAMS, B.D.). New York: CHARLES SCRIBNER'S SONS, 1913. pp. viii + 144.

The aim of Professor Knudson is to give a vital interpretation of the prophetic movement, and especially its six greatest literary representatives. He does this in the form of semi-popular lectures intended primarily for the preacher and layman, not the professional biblical scholar. Hence questions of literary criticism are eliminated, though the main conclusions of modern biblical scholarship are assumed. Noteworthy are his views concerning the history and nature of prophecy dealt with in the opening chapter. He believes, in the first place, that prophecy with the Hebrews was an indigenous rather than an exotic product, being literary and quasi-rational rather than ecstatic and sensational like that of the surrounding Canaanites. If we want to establish any relation at all, the author thinks it must be with Greek philosophy. In the second place, the author insists that eschatology preceded literary prophecy instead of the reverse, and hence there is no reason why the Messianic passages should

be eliminated from the writings of the pre-exilic prophets. The treatment is quite interesting, the main characteristics of each prophet being illuminated briefly and concisely through a running commentary on his most important statements.

The aim of the Cambridge Bible for Schools, as A. H. McNeile, the general editor for the Old Testament, puts it in the preface, is to explain the Revised Version for young students, and at the same time to present, in a simple form, the main results of the best scholarship of the day. This aim has been attained by Professor Box, as by those preceding him in the series. Within a very small compass the gist of accumulated research is presented in a plain yet attractive style. A short introduction deals with authorship, date, sources, and chronology. A map of Palestine is appended at the end.

Mr. Dodson's Jonah hardly deserves much consideration. As is well known, Jonah has been interpreted allegorically in various ways: he typified in turn recalcitrant and repenting Israel, the missionary Christian Church, and even the entombed and resurrected Jesus. Canon Dodson's exposition falls in with the Old Catholic conception of Jonah as a bigoted Jew, unwilling to testify to a Gentile city, and angry that God had spared it.

The poem 'Patience' is derived from a vellum manuscript in the Cottonian collection of the British Museum, and is an English product of the close of the fourteenth or the beginning of the fifteenth century. The author is unknown. The place of composition is the north-west Midland. It was published first in 1864, and again in 1869, by the Early English Text Society. The present edition is more elaborate. The poem consists of a prologue on the virtue of patience, four chapters containing the Jonah narrative, and a brief epilogue. Two crude drawings accompany the text: in one Jonah is thrown into the whale, in the other he is preaching to the people of Nineveh. Curiously enough, in both he looks the typical mediaeval Jew. It is interesting that the poem is patterned after the Vulgate. For

the purpose of comparison the editor appends the Vulgate text of Jonah with Wycliff's version opposite it. Similarly, for the elaborate description of the storm at sea a parallel is adduced in the appendix—the Latin poem 'De Jona et Nineve,' formerly attributed to Tertullian. The editor's preface is illuminating, his notes are full of erudition. The glossary is helpful to an understanding of the difficult idiom.

The Short Course Series is designed primarily for ministers and preachers, and secondarily for laymen and Sabbath-school teachers who are interested in a scholarly but also practical exposition of Bible history and doctrine. As the title implies, brevity is the soul of the undertaking, the aim being to depict the most essential points of a subject in a series of connected studies. The Bible commentaries in the series are homiletic in character; at the same time they are based on sound biblical criticism, following the latest authorities in this field of research. Mr. Adams's volume discusses only the first six chapters of Zechariah containing the visions, leaving the other chapters no doubt for a future volume. Dr. Aked's book comprises the whole of Job, and is admirably arranged and treated, as may be seen from these headings: the Insurrection of Doubt, the Restoration of Faith, Satan in Literature and in Life, Eliphaz the Seer, Bildad the Sage, Zophar the Ordinary Soul, the Intervention of Elihu, the Speeches of Jehovah. Both volumes are followed by an appendix containing a short bibliography for further study.

*Songs of the Jewish Church.* An Introduction to the Study of the Psalms. By JAMES T. PINFOLD, M.A., B.D. London: CHARLES H. KELLY, [1913]. pp. 223.

*The Titles of the Psalms.* Their Nature and Meaning explained. By JAMES WILLIAM THIRTLE, LL.D., D.D. Popular edition. London: MORGAN & SCOTT LTD., 1916. pp. viii + 386.

*The Songs, Hymns, and Prayers of the Old Testament.* By CHARLES FOSTER KENT, Ph.D., Litt.D., Woolsey Professor

of Biblical Literature in Yale University (The Student's Old Testament). New York: CHARLES SCRIBNER'S SONS, 1914. pp. xxi + 305.

*Die Psalmen Israels* nach dem Versmass der Urschrift verdeutscht von D. RUD. KITTEL, Professor in Leipzig. Leipzig: A. DEICHERTSCHER VERLAGSBUCHHANDLUNG, 1915. pp. viii + 217.

*Die schönsten Psalmen.* Uebertragen und erläutert von KARL BUDE. Leipzig: C. F. AMELANGS VERLAG, [1915]. pp. 125.

*Erklärung der Psalmen und Cantica* in ihrer liturgischen Verwendung, von PRINZ MAX, HERZOG ZU SACHSEN, Dr. theol. et jur. utr. Regensburg und Rom: Druck und Verlag von FRIEDRICH PUSTET, 1914. pp. 528.

*The Responsive Psalter*, containing the Psalms set to chant-forms in accordance with the Parallelisms of Hebrew Poetry, and designed to conduce to a natural and expressive rendering of the words on the part of both the choir and congregation. By Rev. JAMES ECKERSLEY, M.A., Eltham, Kent. London: SIMPKIN, MARSHALL, HAMILTON, KENT & CO. LTD., 1913. pp. xxxii + 296.

*The Hymn Book of the Ages.* Being the Book of Psalms with a short commentary. By S. B. MACY. London: LONGMANS, GREEN & Co., 1913. pp. viii + 659.

*The Psalter and the Life of Prayer.* By ANNIE H. SMALL. London and Edinburgh: T. N. FOULIS, 1914. pp. xviii + 158.

Mr. Pinfold deals with the nature, the authorship, the dates, the compilation, the poetry, the music, and the titles of the Psalms. Further chapters are devoted to the conception of deity, ideas about man, sin and its consequences, personal religion, views concerning future life, imprecatory and messianic psalms, and the Christian use of the Psalter. There is nothing original in all this. The treatment is quite popular, being intended for Bible students and Christian pastors. The fluent style and the almost complete elimination of foot-notes make it attractive even to the layman. As a special and detailed introduction it is quite desirable, and



its usefulness is further enhanced by the fact that it takes cognizance of modern criticism.

Dr. Thirtle's volume on the titles of the Psalms experienced two successive editions in 1904 and 1905. The new issue is essentially the same. Its purpose was to expound a new theory with reference to the enigmatic titles of the psalms, viz. that the present superscripts are really postscripts belonging to the preceding psalms (in accordance with Hab. 3), a circumstance which, in the mind of the author, seemed to unravel the knot and solve the difficulties of the Psalter. Furthermore, through fanciful interpretations of difficult terms such as *שושן עדות*, *שושנים* and *גתית*, he endeavoured to divide the Psalter according to seasons. Incidentally, he argued for the antiquity of the Psalms against the school of modern criticism. Needless to say, his argument, though plausible, was not convincing, especially in its philological phase. And this impression still lingers to-day. He certainly accounts for some difficulties, as in the case of Ps. 88 with its double title, but in the great majority of cases he appears to juggle with words and fails to convince the reader. The lengthy exposition of his thesis is followed by the text of Psalms in the Revised Version, arranged in his novel way.

Professor Kent is editing the Old Testament for students in an English translation, and in a logical and chronological arrangement. The present volume contains all the lyrical elements, classified according to their content and dominant motive, and arranged as far as possible in the order in which they were written. The translation, though leaning on the English versions, is quite independent, and aims to reproduce the measured beat and the strophic rhythm of the original Hebrew. There are brief summaries on the margin, and copious notes, both critical and explanatory, at the bottom. The latter include references to variants in ancient versions. The author adopts emendations in the text, but fails to give references to their originators or state the departure from the Masoretic text (such is, e. g., the invocation in David's Lament over Saul and

Jonathan, p. 71). His attitude towards the Hebrew metre is sound, refusing to treat the lyrics in accordance with a theoretical strophic structure which involves a sacrifice and curtailment of the time-hallowed text. The Introduction deals with the general characteristics and different types of Hebrew poetry, the structure and authorship of the Book of Lamentations, the origin and interpretation of the Song of Songs, the music and song in Temple service, the literary and historical background of the Psalter, the structure and history of the Psalter. It is a painstaking piece of work, and will prove of great benefit to the English student for whom it is intended.

Kittel's metrical version of the Psalms is practically a reprint from his larger work containing a translation and commentary for the learned world (*Die Psalmen übersetzt und erklärt*, Leipzig, 1914, constituting part of the series *Kommentar zum Alten Testament* edited by Professor Ernst Sellin). Even the preface quotes the other work as to the manner of translation. Kittel's object was to adhere to Luther's version as closely as possible, and at the same time to reproduce the peculiarities of the Hebrew metre in the German rendering. It is a difficult task which only a man with a sound and intimate knowledge of both idioms can accomplish, and, of course, Kittel possesses both. The text is carefully printed and well arranged. For proper orientation the superscriptions and other extraneous titles introduced by editors are given in bold-face type, while the text is in italics. In addition, every psalm bears a title in Roman type indicating the subject-matter. The beauty of the volume is enhanced by photographic reproductions of musical scenes and drawings of instruments from Oriental antiquity.

Budde's 'Most Beautiful Psalms' is a product of our period of storm and stress. While the soldiers in the field are provided with abridged Prayer Books and tiny Bibles to guide them in their communion with the God of Hosts, the people at home are furnished with an abridged Psalter which will help to comfort them in their distress. Indeed, the psalms have been chosen

with a view to the present situation (comp. Ps. 11 and 12), and the learned editor, however objective he may have wished to be, even alludes to the war occasionally. In a book like this the main point is the choice to be made, and a man like Budde may be relied upon to know how to make it. He culled the finest specimens of faith and resignation, of penitence and supplication. Some other psalms might have been included but for the fact that the editor was limited to the round number fifty. We miss very much such a sterling and ringing outcry as Ps. 22, 'My God, my God, why hast Thou forsaken me?' The chosen psalms are given in a new elegant German rendering, which is truly poetical though simple. The translation adheres to the Hebrew, preserving even the spirit of the Hebrew metre. Of course, here and there, in difficult passages, emendations are introduced to make possible a popular rendering. The puzzling titles, as might have been expected, are omitted. Critical explanations are offered at the end of the book. A brief but learned introduction gives the most essential information about the origin, constitution, and literary make-up of the Psalter.

The commentary to the Psalms and other songs of the Bible by Prinz Max is for practical, liturgical purposes, and was first delivered in the form of lectures at the Seminary of the Archbishop of Cologne. It takes the text of the Roman Catholic breviary as a basis, and adheres as closely as possible to the hermeneutics of the Catholic Church. The exposition is homiletic in character, and leans very much on the Church Fathers. Considerable space is devoted to the various uses and employments of each psalm in the liturgy. Among the Cantica we find the first song of Moses (Exod. 15. 1-19), the song of Moses from Deuteronomy (32. 1-43), Hannah's song of thanksgiving (1 Sam. 2. 1-10), David's prayer (1 Chron. 29. 10-13), Isaiah's song of praise (12. 1-6), Hezekiah's song of thanksgiving (Isa. 38. 10-20), Habakkuk's psalm (3. 2-19), the song of praise of Tobit (13. 1-10), of the three youths in the apocryphal parts of Daniel, and others.

Ever since the memorable days of the Oxford Movement attempts have been made to revive the ancient Gregorian modes, and to restore the Church chant to its pristine simplicity. As an antidote to the centuries-old secularization of religious music the pure primitive chant was to be resuscitated and rejuvenated in all its glory and stately movement, such as accompanied the Nazarene faith on its triumphal march throughout the world. The point of greatest emphasis was that the melos must follow the logos, and not *vice versa* as was the case heretofore. To this end, church composers proceeded to recast many chants and, above all, to create a new frame for the perennial and universal psalms. Many Psalters resulted, each one differing in the conception of melody and the arrangement of material. The present Psalter by Rev. Eckersley is along the same lines, only it emphasizes the application of melodic parallelisms to the parallelisms of Hebrew poetry. The composer advocates Aquilean literalism in translating the psalms into the musical idiom. Every mood and nuance in the text must be expressed correspondingly in the melody. But this can hardly be done with primitive modes and scales of a limited range, such as he operates with. It is the secular chromatic scales that lend themselves best to mood painting. Hence the chants in this Psalter are extremely monotonous, and lack any striking features. As regards the form they are bipartite (theme, counter-theme), and, where the psalms are longer, tripartite (theme, counter-theme, theme). In fairness to the composer it must be stated that he does not insist on the adoption of these melodies: he only wants to emphasize the principle of literal rendering, and as to the melodies, they can be varied to suit the individual taste.

Miss Macy presents the Prayer Book version of the psalms accompanied by a devotional commentary. The arrangement is by chapters, each chapter being treated as an entity. First comes the whole text of a chapter, then follows general comment with Christian applications, and finally comes an ancient prayer resembling the text in its phraseology. In the Introduction the

author contradicts the statements of the Higher Critics as to the late date of some psalms.

Miss Small likewise deals with the Psalter as the fountainhead of prayer and devotion. A preface contains observations on the discipline and some discoveries of the life of prayer. Then follow the psalms, sixty-three in all, chosen with a view to devotion and prayer. The text is that of the short-lived Genevan Psalter, with certain editorial modifications to suit the modern taste. The whole is cast into stanzas. Marginal notes indicate the devotional use and the Psalmist's method. Albrecht Dürer's well-known drawing, 'The Praying Hands,' serves as a frontispiece.

*The Poem of Job.* Translated in the metre of the Original by EDW. G. KING, D.D., Sidney Sussex College, Cambridge. Cambridge: at the UNIVERSITY PRESS, 1914. pp. xii + 116.

*Koheleth.* A Metrical Paraphrase of the Canonical Book of Ecclesiastes. By GEORGE ROE. With an Introduction and many notes comparing the philosophy of Koheleth, the Hebrew, with that of Omar Khayyam, the astronomer-poet of Persia. New York: DODGE PUBLISHING COMPANY, [1912]. pp. 83.

Dr. King's *Job* is a metrical translation in conformity with the principle of accented syllables enunciated in his *Early Religious Poetry of the Hebrews* (Cambridge, 1911). Following this principle, and in order to get only three accented syllables in a line, the author is compelled to introduce many emendations of the Hebrew text, for which he draws mostly upon Kittel's *Biblia Hebraica*. He is not quite felicitous in his independent emendations. Thus his rendering of 39. 29, 'Doth the griffon mount úp at thý telling? Or the vúlture make nést on hígh?' may be quite admirable metrically, but it is based on an emendation of וּבִי to דִּיה, which is anything but convincing: orthographically the one could not be changed into the other, and grammatically the fem. דִּיה could not be the subject of יָרִים קִנּוּ. This is another illustration of what mischief scholars

are prone to commit in the name of metre. The author further commits the mistake, common to many critics, of declaring as a gloss whatever does not fit in the narrow confines of his scheme. As an instance, he singles out as a gloss the fine passage 7. 4-5 just because it is still obscure and does not suit his scheme. Otherwise the book is an earnest attempt to smooth down the rough and rugged style of the Hebrew, and to couch it in a good and clear English. The notes are particularly interesting where they call into comparison the great masterpieces of Occidental literature. Of still greater value would be a comparison with the great works of the Orient, notably with the classic poetry of the Arabs. This, I am convinced, would clear up many difficulties which now appear insurmountable.

Mr. Roe's paraphrase of Ecclesiastes in rhymed quatrains was written as a companion to his translation of the *Ruba'iyat* of Omar Khayyam. As a piece of poetry it reads well, but the original Koheleth is hardly recognizable in the paraphrase. Whole passages and sections are omitted because they appeared difficult to the translator. The comparison of the philosophy of Koheleth with that of Omar Khayyam in the foreword is too brief and superficial to form a real contribution on the subject.

*The Assumption of Moses.* Translated by WILLIAM JOHN FERRAR, M.A. With Introduction and Notes. (*Translations of Early Documents.* Series I: Palestinian Jewish Texts.) London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1917. pp. 42.

*The Apocalypse of Baruch.* By the Rev. Canon R. H. CHARLES, D.D. With an Introduction by the Rev. W. O. E. OESTERLEY, D.D. (*Translations of Early Documents.* Series I: Palestinian Jewish Texts.) London: SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1917. pp. 96.

*The Apocalypse of Ezra* (2 Esdras 3-14). Translated from the Syriac text, with brief annotations. By G. H. BOX, M.A. (*Translations of Early Documents.* Series I: Palestinian  
VOL. IX. H h

Jewish Texts.) London : SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1917. pp. 115.

*The Testaments of the Twelve Patriarchs.* By R. H. CHARLES, D.Litt., D.D. With an Introduction by the Rev. W. O. E. OESTERLEY, D.D. (*Translations of Early Documents.* Series I: Palestinian Jewish Texts.) London : SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1917. pp. 108.

*The Book of Enoch.* By R. H. CHARLES, D.Litt., D.D. With an Introduction by the Rev. W. O. E. OESTERLEY, D.D. (*Translations of Early Documents.* Series I: Palestinian Jewish Texts.) London : SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1917. pp. 154.

*The Wisdom of Ben Sira (Ecclesiasticus).* By W. O. E. OESTERLEY, D.D. (*Translations of Early Documents.* Series I: Palestinian Jewish Texts.) London : SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1916. pp. 148.

*The Wisdom of Solomon.* By W. O. E. OESTERLEY, D.D. (*Translations of Early Documents.* Series II: Hellenistic Jewish Texts.) London : SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1917. pp. 94.

It is planned by the editors, W. O. E. Oesterley and G. H. Box, to issue three series of post-biblical writings: the first comprising Palestinian-Jewish and cognate texts of the pre-Rabbinic period; the second embracing Hellenistic-Jewish texts; the third containing Palestinian-Jewish and cognate texts of Rabbinic times. The scheme includes therefore the Apocrypha and Pseudepigrapha, selections from Philo and Josephus, some Mishnic tractates, and also some mediaeval commentaries to the Bible. The object of these series, as stated by the editors in their preface, is primarily to furnish students with short, cheap, and handy text-books, which will facilitate the study of the particular texts in the classroom under competent teachers. Hence the scarcity of notes and comments, and the restriction in size. So far these works, with few exceptions, were available only in elaborate and expensive editions, and since their importance is only second to the Bible

itself, it was deemed advisable to edit them in a popular guise. The translations of the apocryphal texts are for the most part on the same lines as those in Charles's splendid edition of Apocrypha and Pseudepigrapha (Oxford, 1913). Those by Charles himself were taken over *verbatim* from the larger edition, the editor only writing an introduction to them. The main difficulty must have been to circumscribe the notes in a way to make the texts attractive alike to the student and layman. The same discretion had to be used with reference to the introductions, which deal with every phase of the book, but in a succinct and compact way. They comprise the headings: title, authorship, date, language, contents, bibliography, and, as an aftermath, importance of the book for the study of Christian origins, without which no such Christian undertaking would be complete. However that may be, the editors deserve praise for this neat and popular edition, which is a desideratum. It is not too much to expect that henceforth a greater number of people may delve into this interesting branch of ancient Jewish literature.

JOSEPH REIDER.

Dropsie College.